

THE EXPOSITOR

HOMILETIC REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



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The EXPOSITOR
and HOMILETIC REVIEW*A Journal of Practical Church Methods*

BEGINNING A NEW VOLUME

This issue of The Expositor is dated July, 1958, to take us back to the mailing date of days prior to Pearl Harbor, when an issue of The Expositor near completion, had to be destroyed, due to the national emergency. Like all civilian work, it required months before any decisions could be made about many problems, and this included not only The Expositor but The Minister's Annual, and Preaching Today, all on the presses at the time.

To make a long story "short", paper and printing facilities were not available for some months. Our mailing permit required consecutive dates, if we wished to continue mailing.

However, the continuous references to the date on the issues, monthly, and the cost increase of materials, labor and postage for replying to the comments, left us the choice of closing down the work, or beginning a new volume, designed to deliver some days before the date on the issue. We chose the latter, as this issue indicates.

We wish to emphasize that all PAID subscriptions will be MOVED UP to cover the months - March, April, May, and June, in agreement with the additional months included in subscriptions, after February, 1958, issue.

This specific assurance is made here because our shortage of trained clerical help will not make it possible to complete the records and contact every individual subscriber at once. However, the expiration notices from this month on will give indication of the "credit" months.

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THE MAGIC OF AMERICA

MERICA is prosperous and powerful, and its people are happy because they have enjoyed a degree of freedom nowhere else in world to be had. These freedoms are gradually being abrogated by decree of government, a government rapidly growing in power and in arrogance.

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FREEDOM to bargain, to make contracts in a competitive market, and to carry out the contracts without interference from government, business, or labor monopolies.

If the people of America want to remain great, they should safeguard these freedoms and the constitution of the United States.

Phil Mann, York Trade Compositor.



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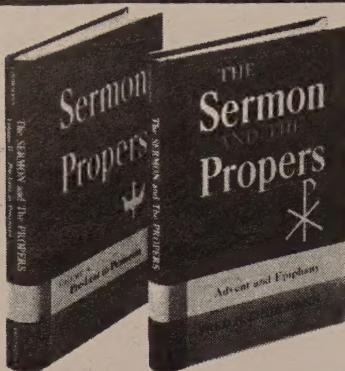
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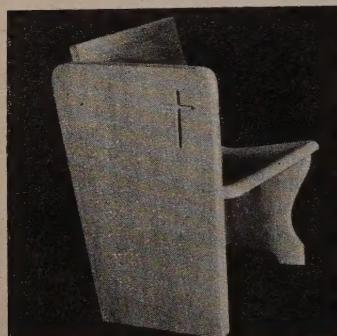
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"I am the enemy of ignorance and slavery, the ally of enlightenment and liberty.

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"I am the Bread of Life with the message of salvation for every lost soul.

"I am the Bible." — *Christian Action*

DAY OF REST

IS VITAL

C. IRVING BENSON

HE snapping of a bolt due to metal fatigue caused a British European Airways Viscount airliner to crash, killing 22 people, cable reported recently.

Sir David Scott Cairns, QC, made that statement in reporting on a crash at Ringway airport Manchester.

Metal looks so strong and solid that the layman would scarcely think it could become tired. Yet it does! Research has shown that tools and machines - the very metals of which they are constructed - suffer from weariness if never allowed to rest.

"Fatigue" in metal means its liability to fracture under continually repeated stress.

The tendency today is towards higher engine speeds and working stresses, and the experts declare that on conservative estimate per cent of all failures in modern engineering practice can be attributed to fatigue.

As I reflected on these things, I realised that fatigue was also not an infrequent cause of physical and moral breakdown in men and women. I think it was the recognition of these facts that led to the provision of the Sabbath. It was the invention of churches and religious leaders; it grew out of human needs.

As a matter of fact the Sabbath was observed in Babylonia centuries before Moses set down the Ten Commandments.

The Sabbath law of rest and refreshment is written in the needs of the human race. All man experience points to this law. All life interprets it. The body cries out for it, the mind cries out for it, the soul cries out for it.

We cannot dodge the facts that the life of a man who spends all the days of the week more or less similarly will lose tone and quality,

Melbourne Herald, Melbourne, Australia

whether his occupation is business or pleasure.

I do not need to emphasize the value - indeed, the necessity - for regular periods of quiet, for rest and refreshment of body and mind especially in the rush and pressure of modern life. Few will deny that in our noisy, rushing, nerve-wracked modern life, one day in seven as a day of peace would be a boon.

Without lack of regular intervals the pace of life today is literally killing.

The Zoning of one day in seven is adapted to the rhythm of life.

"The Sabbath," Jesus said, "was made for man, not man for the Sabbath." It is not a stern demand from God, it is His GIFT to us; not an irksome imposition, but a lovely idea!

In the Sabbath there is something not so much to be "observed" as to be *ENJOYED*!

And what is that "something" which God offers us on Sunday? It is an opportunity to be re-created, in the literal meaning of the word.

If science knows one thing beyond all challenge it is, that, as man cannot live by bread alone, neither can he live by work alone. His body will not stand a seven-day week of labor; his brain will not stand it. Men do more work in a six-day week than in a seven-day week.

Christ and His disciples kept the Sabbath as a day of worship and of kindness, but He brushed aside the structure of taboos that had grown up around it.

For Him it was a day for quiet and worship, for reasonable rest and good deeds and not for gloomy, artificial over-regulated inactivity.

We need to worship to recognize consciously the Beauty, Truth and Goodness which are God, and in the contemplation of which the confused clamors of our daily work are silenced and we attain essential peace and renewal!

**"TAKING POT SHOTS AT THE PREACHER"
AND, THE WOMEN ARE HAVING THEIR SAY!**

F. B. Mc ALLISTER

IT'S a wise preacher who knows his own congregation any more. I've never known such 'criticalness.' The people seem to have a new pastime: panning the preacher. I guess it's the times." This well-loved pastor was not bitter in his interpretation of modern-day congregations. Rather, he seemed already to have accepted the increased tempo of criticalness. The general tone of censoriousness which he had observed in the churches was excused by the times. Yet, the stepped-up pressures and more exacting demand left their sting upon his nature which had been tempered by the years of sacrificial service.

This criticalness is not plain captiousness. Rather, it is an attitude which characterizes itself in a greater awareness of what it is all about. It is not that people are more mean and contemptible. If the pastoral "honeymoons" are far shorter and the expectations are more demanding, it is because the people had had something happen to them. This quickening of life for everybody has quite unconsciously reflected itself in greater expectations as regards the pastor. To say that these greater demands makes it *HARDER FOR HIM* goes without saying, but the more recent attitude is bringing forth from him a quality of service and comprehensiveness of program which is beneficial to the church and its helpfulness. However, it is a problem. Many churches and pastors are going through a transitional period that, on the surface, is not too understandable. Not a few tensions and heartaches are the result. But those in the know predict potential good.

What, then, are some of the obscure, and often misunderstood, reasons for this change of climate in church expectancy and demand?

I. FAR GREATER LAY PARTICIPATION. Where once, and not too long ago, the administration and planning in the church was a professional responsibility, now vast and comprehensive lay-development programs have made the laity aware of what a church program might be. Where the minister, therefore, seems amiss,

or where his application of the approved plan are not in line with the newly taught method, the layman may ask his pastor for a conference. Former routine programs, which often had proved effectual to a local pastor, and to which he clings with tenacity, may now be questioned by a church leader who has attended a leadership training conference.

II. A SHIFT IN REVERENTIAL EXPECTANCY.

These modern days have a way of making less sacrosanct the things which were once mysterious and sacred. The word of the pastor, nowadays, may not be necessarily so, to many of his flock. Furthermore, they now see the minister more frequently in familiar places, attending occasions which formerly seldom had the honor of the presence of a minister, and often sit next to him in a service club. "I don't know said one, "now he seems more like one of the boys." Where once they doffed their hats to the divine, now, as likely as not, it's a wave of the hand and a "Hyah, Reverend!" Familiarity invites criticism, for better or for worse.

III. THE CLERGYMAN'S PARTICIPATION IN BROADER INTERESTS.

The minister has broadened the sphere of his interest and influence. This spilling over of his influence into more secular spheres is not considered an intrusion; rather, it is a happy acceptance, on the part of the layman, but, there is an attending invitation to speak out more intimately regarding him and his relation to life.

IV. DISAGREEMENT WITH DOCTRINAL EUPHASIS.

Liberalization of thinking, and preaching, has brought forth a storm of criticism in wide circles. Although there has been a deflection from the orthodox line on the part of the brethren down through the years, the present wide-spread acceptance of a less strict conformity has not brought about a criticalness on the part of those who were pretty carefully indoctrinated in the schools of thought which extoll conservatism. The "egg-head" in the pulpit has come in for some sharp criticism.

V. THE CLERGYMAN'S PARTICIPATION IN SOCIAL ISSUES.

many of these sociological issues have the earmarks of politics that many of the men have cried, "Let him keep out of politics!" Race, color and creed, together with living and working conditions, have brought a proportion of vigorous protest. The broad situations too have received attention, the pulpits of America, and some of the actions are unpopular.

• STEPPED-UP ACTIVITIES IN THE CHURCHES.

decade or so ago, the church was realizing its social responsibilities; the hue and cry, "Let the church be the church!" and criticism resulted. The week-day activity of the average church today reaches into life and its relationships, and even the church couldn't do that without the minister being put on the spot.

• THE PREACHERS' BROADER AWARENESS OF THE WORLD TRENDS.

Perhaps never, in the history of the church, so many destinies been at stake, and never ministers and evangelists felt impelled to speak out in prophetic emphasis. And this announcement regarding world events has in brought forth an avalanche of criticism -- the part of those who cannot see eye-to-eye with their pastors.

II. THE MINISTER HAS BROADENED HIS FIELD OF PASTORAL SERVICE.

most of ministers, realizing that their shepherding values are increased by establishing counseling periods, are not finding the service thoroughly accepted on the part of many elders and members. They have been accused of being pseudo-psycho-analysts and quacks, to their amazement, but their work of pastoral assistance goes on.

THE MYSTERIOUS IS BECOMING COMMONPLACE.

Here the minister once held the field of out-of-space for himself and his pronouncements, the layman is stepping over into this sphere and, the average man, though profoundly impressed by the wonders, is not so willing to accept everything the minister has to say regarding the heavens and the earth.

THE WORLD HAS ITS HEROES AND ITS IDOLS TOO.

There once the minister was quite the central male character in any community. Often he was a distinctive aura about him. But the world has now in its possession so many potential heroes to adore that the minister is overwhelmed. A clergyman as a *prima donna* was unfamiliar. But now, the entertainment media

finds it profitable to create its stars and its heroes. The place which some ministers held, then, in the adulation of certain members is now usurped. And, there are comparisons made! The clergyman's dress, speech, mannerisms and personality too often suffer in this age when, unfortunately, one has to be slick to be good. Hearing radio commentators, seeing T-V personalities in action, and often participating in vast popularity poles themselves, former provincial congregations have unconsciously become critical in their estimations.

PART 2. THE WOMEN IN THE CONGREGATIONS HAVE NOW A DEFINITE PLACE in the choice of, and the continuance of, a minister. With a woman's capacity to evaluate a man, she does not hesitate to let her feelings and thought be known, and her influence be felt. Where once it was unthinkable that a woman should be on a pulpit committee, or a board of deacons, or trustee, they now, in many churches, occupy important places on these policy and programmaking committees and boards. Furthermore, women have a way of definitely influencing their husbands who are on the influential boards. And, she has a voice in church meetings.

Instinctively, she often chooses. She may weigh the man's background, call to the ministry, educational attainments, and experience, but she wants more. The potential minister's personality stacks up big in her choice and in her support of the man. His appearance, his voice, his pulpit presence, his bedside manners, his powers of persuasion, his manner of dress, either appeal to her, or they do not. So completely is this recognized, that many a leader has said, "Well, if he pleases the ladies, he's okay with us." The minister, then, has a new and formidable hurdle to make.

AND LIKEWISE, SOME THINGS HAVE BEEN HAPPENING TO THE MINISTER HIMSELF; some things which have come out of these more exacting demands.

I. THERE IS HIGHER CALIBRE OF PREACHING. The very demands which public speaking have made upon him has stimulated his preparation. If the people have that day heard an outstanding speaker on their radio or T-V set, there is less likelihood of their hearing something far inferior the next morning, for the average minister is today a more accomplished and persuasive speaker. Their logic, diction, vocabulary, and earnestness has been stepped up to match the capacities of those who speak to their people in other media of communication. Those who are in position to know are claiming that the pulpit work of the average minister has improved perceptibly in recent years. It had better be! The minister shares his congregation with as

many as a dozen other speakers during the week, and any noticeable contrast in ability would be detrimental to his work and program.

II. PASTORAL TECHNIQUES IMPROVED.

There is a quality of service which is immeasurably improved. His personal appearance, his bedside manner, personal interviews, conduct of meetings, reading of the Bible, and prayers are considerably better than they were a generation ago. And this is not entirely due to the training more recently in the divinity schools. Circumstances have simply driven the minister to bring his pastoral service up to the comparable level of our times.

III. THERE HAS BEEN A PERSONALITY ENHANCEMENT.

One is impressed by the manner and dress of the modern minister. The characteristics and the native abilities of the clergy are far more acceptable than they were when the pastor felt compensations for going about with baggy pants and unshined shoes. Today, preachers look good! They are not pietists or somber, but give the appearance of being clergymen.

IV. THE AVERAGE MINISTER IS A BIT MORE ASTUTE.

Once upon a time, a minister could rest back upon certain securities which his office gave him but today, he must win and hold his own place in life. He recognizes and uses the forces and influences which make for strength and effectiveness, and, consistent with his high calling he uses them. He literally surrounds himself with sufficient strength of position to lift himself above the damage and hurtfulness of poisonous tongues. He is prudent, diplomatic and possesses a fine sense of practical wisdom. These personal qualities stand him in good stead when temporary winds of adversity blow.

V. THE NEW MINISTER IS ADAPTABLE.

Here is a characteristic that was quite unknown to the clergyman of a generation or two ago. Their word was law. When they spoke they spoke - whether right or wrong. They were downright brittle. The newer attitude of freedom on the part of the laymen in his church, created by the times in which we now live, has caused him to be willing to modify his attitudes and his approaches. Not that we have seen a willingness to surrender principle, not that, but a willingness to fit himself into situations which, once, would have drawn ultimatums from ministers. His position is one of common sense and not surrender in this.

VI. HE KNOWS THE IMPORTANCE OF INDOCTRINATION.

Only a decade or two ago, many denominations, and ministers, eased up on indoctrination and instruction. Well, that's changed. Now the pastor knows that, when he is to receive a new class of members into his fellowship, they should be, and must be, trained. The orientation includes good manners and right attitudes. They are taught that the misuses of the privileges of free speech are dangerous in a church - as elsewhere - and they are instructed on the qualities which go to make good churchmen. This training - much of it might have been received in the new members' upbringing - has saved many a minister from the heartache of crude and senseless criticism. He teaches them to be disciples.

VII. ATTENTION IS GIVEN TO LEADERSHIP.

If there has been attention given to a more dynamic leadership in the churches, there has also been thought given to creating a more intelligent and courteous leadership. Boards, from their inception or election, are given lectures and literature on how and what to do and to say. These talks and printed materials are given much thought, and the matter of a crude leader is not left to chance. There has been a tremendous stepping up of church directing groups. Not only are troublemakers weeded out, but there are inherent guides to the destinies of the church which are made worthy for their offices. This saves the minister from much crude affrontery.

VIII. THERE IS MORE EXPLAINING DONE.

Where once exegesis was confined to the — scriptures, now it is applied to the total church program. Where once, also, the church was mainly aware of what was going to happen, at the time it happened, now a great deal of thought and energy is spent in cultivating the minds of people so that they may be intelligently prepared for the unfolding programs of the church. Needless to say, this eliminates a considerable amount of criticism of the pastor. First, the wise pastor permits the people to have the privilege of helping with the formulation of the program, and to act upon it; then, step-by-step, with correct timing, the congregation is made aware of the program advancement. Here is something quite new in the technique of church programming and advance. And, it saves so much confusion and misunderstandings which result in bitter speech.

IX. THE MINISTERS THEMSELVES ARE BECOMING PHILOSOPHICAL.

Where once they conceived themselves to be above reproach, and immune from criticism, they now realize that they, like other public officials, must resign themselves to their share of criticism. They come to know that, try though

they will not be able to please everyone, and they don't break their hearts about it. Even though hurtful remarks cut them, press deeply, these words do not bring forth from some ultimatum. "Beware of ultimatums," the rule of the modern minister. The pastor longer uses his pulpit to flay his critics, he is not take it out on the congregation, neither is bitter in his manner, or cynical in his nature; he is aware of the fact that many psychological reasons may enter into the critical attitude of members of his flock, and approaches difficult situations with sanity and grace. Of course, that does not mean that he will not courageous measures when it is necessary, he takes things which irritate him with a grain of salt.

And so, then, if modern days have brought the minister more severe criticism than the church known in many decades, not only has there been good from the changed mood, in stepped-up programs, but also in the capacities and the truthfulness of the average minister. The church, which mothered freedom of expression, once demonstrates that she can find the adaptations necessary to justify its continuance and oppose. And, believe me, the ministers are a tidy lot!

GOOD KINDS OF INFLUENCE

WE CAN do things to others destructively, but not creatively. Creatively, one must confine himself to what he can do FOR others. One can do things FOR others materially by having money or tools to lend or give, or goods and services to exchange; intellectually by having knowledge and understanding for those who are in search of knowledge and understanding; spiritually by possessing insights that can be imparted to those who share them.

Self-interest can best be served by minding one's own business—that is, by the process of self-perfection. It isn't that this idea has been well and found wanting; it is that it has been tried and too often found difficult and thus rejected. Actually, coercive meddling in other people's affairs has its origin in the rejection of self-perfection. Many persons conclude that they can easily improve others in ways they refuse to attempt on themselves. This is an absurd conclusion. Thus it is that in our dealings with our fellow men, we so often try to coerce them into likenesses of our own little images instead of trying to make ourselves images that are attractive and worth emulating.

Leonard E. Read, York Trade Compositor.

Life will be a lot happier for any one of us, if we use the advice and suggestions we give others so readily!

TALKING THINGS OVER

DEATH IS A FACT

LON WOODRUM

THE Physician faced me across a table in a cafe. I had just preached a sermon on death. He said, "Why did you choose such a theme?"

I replied, "It's one of the biggest subjects in the Bible."

He shrugged. "But it doesn't move people in our time. Personally, it didn't stir me!"

But eight months later I was in his home, and he sat in mute agony. He had just come back from a funeral. His wife, a lovely, gifted woman, had been stricken with an incurable disease. Death knocked at the doctor's door for someone he loved better than he loved his own life. He fought with all his science, but death did not retreat. He called in fellow doctors; they flew a plane to New York for special serum. But one night, haggard, worn out from nightly vigils at his wife's side, the doctor saw the gray enemy walk off with the beautiful woman.

Now he sat in his big home, and there was a terrible sadness and loneliness in the place. I sat and watched my friend's silent grief, and I remembered that he had said to me that death did not move him! He had under-estimated the silent reaper! Death may not stir us when he visits Korea or the next town, but he will move us, he will seem very real, when he raps on OUR door!

A famous minister has said that it is a travesty on the ministry that we must wait for a funeral in order to preach on the subject of death! Death is not only a large Bible subject; it is big in history, literature, art, philosophy and in science. It is the one sure thing in the world. Why should we pretend it doesn't exist or garb it in lovely, unrealistic dress?

Death has its answer, though. And only one answer. Only One Man ever said, "He that believeth in Me, though he were dead, yet shall he live."

These words stand like a guardian angel over all the graves of fallen Christians. And these words are only meaningful, and soul-lifting because death is a grim, cruel fact. Death is real; so is Christ—and He is alive forevermore!

"War Cry", Salvation Army Publication

BLAMING OTHERS, A SIGN OF IMMURITY

Reading Epictetus for a Great Books assignment, I came across a lovely sentence that anticipates - 2000 years ago -- much of what we know about modern psychology:

"To accuse others for your own misfortunes is a sign of lack of education; to accuse yourself shows that your education has begun; to accuse neither yourself nor others shows that your education is complete."

What does this admirably compact sentence mean? First, obviously, it expresses a thought we all recognize and accept today - that the really bad things in our lives are mainly caused by our own motives and actions, not by external circumstances or by other people.

But, more than that, it wisely points out that self-accusation is only the beginning of knowledge. While it is good and healthful to know that we ourselves are responsible for what happens to us, this admission must never become an excuse for persisting in flaws and failures.

People who blame others are immature; but people who constantly blame themselves are indulging in a kind of neurotic pleasure - they do something wrong, feel pangs of remorse, castigate themselves, and then feel purged to go out and repeat the same wrong actions over again.

Genuine education of the mind goes beyond blame. It tries to understand why we do the things we do, and only by understanding them, in their deepest meanings, can we acquire the resolve to alter our pattern of behavior.

This is why, for instance, so many alcoholics fail to break their tragic habit. After a bout with the bottle, they engage in a paroxysm of self-blame; but the paroxysm itself is simply a way of getting rid of guilt feelings; then, when these feelings are dispelled, the alcoholic resumes his doleful fugue.

Blaming others is an obvious means of escaping responsibility. But blaming oneself is a more subtle devise for refusing to change. "I can't help myself," or "I'm just built that way," or "It's in my blood," are just verbal barriers to avoid coming to grips with some central problem in the personality.

The human mind is a devilishly complex organism, full of tricks and disguises, which we can begin to see even in a small child,

who learns quite early how to win approval and yet satisfy his own pleasures.

And we are not grown up until we accept reality by relinquishing the pleasure of blaming others, and the more treacherous pleasure of blaming ourselves as a *SUBSTITUTE FOR FACING OURSELVES!*

--By SIDNEY J. HARRIS,
in *The Buffalo Evening News*.

THINK ON THESE THINGS

GEORGE L. GREENE

I AM FAR from being any sort of an authority on the arts. I enjoy beautiful and lovely things but speak with halting tones when I try to dissect and understand why I like this or that piece of art. Sculpture especially appeals to me; I am thrilled by a statue or a bas-relief. I know that some will say, in their mature wisdom, that memorials should be more serviceable; but in spite of their judgment by what some would call useless sculpture.

I suspect there are those who believe that Rodin's work is of little value, but I would take grave exception. For instance, he has a piece of work in white marble that depicts a great hand and curled up in that hand is a pair of young lovers, symbolizing the truth that love, life, birth and death, friendships and home, and the destiny of all mankind are in the hands of God!

Edwin Markham has an appealing bit of verse that fits the work of Rodin:

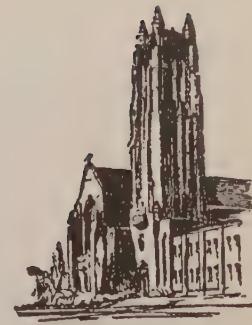
"At the heart of the cyclone tearing
the sky
And flinging the clouds and towers by
Is a place of central calm.
So, here in the roar of mortal things
I have a place where my spirit sings,
In the hollow of God's palm."

We all must realize that these words of the poet and the work of the sculptor are far from being useless because they bring to us a deep truth and a vitally needed lesson.

In the roar of mortal things when our culture and the world seems to be filled with foolishness, it is good to know that we are in the hands of God. It is certainly a comfort to realize that God has a plan that will be realized. It is heartening to know that we, working with God, can find a purpose and a meaning for our days.

Park Ridge Community Church
Park Ridge, Illinois

THE CHURCH AT WORK



Our Family

GOD MADE US A FAMILY

We acknowledge that God ordained marriage for the welfare of man and woman and as the means for continuing the human family. As husband and wife we chose each other and asked God to bless our marriage, which must be kept sacred and unbroken. We also acknowledge children as precious gifts of God and regard them as a sacred trust. We pledge ourselves to live together as a family in a manner pleasing to our heavenly Father.

WE NEED ONE ANOTHER

We acknowledge the God-established family as providing the ideal environment in which man and woman and their children can best supply one another's needs and find their fullest development and their highest happiness. We pledge ourselves to live for one another in mutual encouragement and helpfulness.

WE LOVE ONE ANOTHER

We acknowledge mutual love and true devotion one to another as the will of God and as a basic human need. We shall constantly endeavor to foster attitudes and expressions of love between husband and wife, children and parents. In good days and in evil days, in strength and in weakness, the love of Christ shall be our pattern.

WE FORGIVE ONE ANOTHER

We acknowledge the boundless grace of God, who for Christ's sake daily forgives all sins to all believers and gives them the peace of a good conscience. As He forgave us, so we seek pardon from each member of the family whom

we have offended and pledge ourselves to extend complete pardon where we have been wronged.

WE WORK TOGETHER

We acknowledge that God has ordained work as the means of supplying our daily needs and that family ties are strengthened by planning and working together. We pledge ourselves to employ our minds and our hands in useful labor and to co-operate in providing for the physical welfare of our family.

WE PLAY TOGETHER

We acknowledge the wise provision of God for companionship and recreation as a means for refreshing body and mind. We pledge ourselves to take time to be with one another, to join in recreational activities, and to plan our leisure in the interest of family happiness and unity.

WE WORSHIP TOGETHER

We acknowledge the worship of God through Christ as a sacred privilege and responsibility and as the effective means of bringing us closer to God and to one another. We pledge ourselves to gather in Christ's name in the family circle and in the Christian congregation, that God may speak to us and that we may speak to Him.

TOGETHER WE USE GOD'S WORD

We acknowledge the Bible as the divine means for bestowing, increasing, and directing faith, as the necessary food for our souls and as the certain guide for our lives. We pledge ourselves to read and study the Holy Scriptures together and to apply them to our varied needs and problems.

TOGETHER WE GROW IN CHRIST

We acknowledge that Christ dwells

in the hearts of all true believers and by His Holy Spirit causes them to grow in Christian faith, in spiritual understanding, and in godly living. We pledge ourselves to aid one another in the development of Christian personalities and in the practice of Christian virtues.

TOGETHER WE LOVE ALL MEN

We acknowledge that in our attitudes and behavior toward our fellow men we should follow our Lord's example. We pledge ourselves to make our family a wholesome influence in the community so that our friends may be served, our enemies won, the righteous fortified, and unbelievers led to praise our Father in heaven.

TOGETHER WE SERVE OUR GOD

We acknowledge that all that we are and have—our life and our time, our talents and possessions—is a trust from God; that all is to be used for His glory

and the good of men—in the home, in the Christian congregation, and wherever opportunity presents itself.

TOGETHER WE HOPE FOR HEAVEN

We acknowledge that by faith in Christ heaven is even now our possession. We pledge ourselves to live for God and not to center our affections on the things of this world. We commit ourselves to the guidance of the Holy Spirit and pray that our family may in God's own time be united with the whole family of God in our eternal home.

These are our hopes and ideals--help us to attain them, O God

From REDEEMER RECORD, Redeemer Lutheran Church, St. Paul, Minnesota

RECREATION AND THE CHURCH

A 70-page booklet designed to help church leaders develop and carry on successful recreation programs, is once more available from—

National Recreation Association
8 West Eighth Street
New York 11, New York

reissued in response to increasing number of requests for aid received from religious groups.

The volume provides help for beginners and for experienced leaders, and includes program ideas for all age groups and all seasons of the year.

It is divided into 6-sections: The Church Recreation Program, Recreation Leadership, Organizing Church Recreation Activities, Facilities, and Recreation in Vacation Bible Schools. It can be purchased at the above address for \$1-

To The Call Of The Cross Worker

Remember the three-fold purpose. You may not achieve this purpose at once. With some it may never be accomplished. But as a worker it must be *your aim* ultimately to bring about a decision toward one of these three directions:

1. To persuade your prospect to attend the church service.
2. If prospect is a Lutheran, to persuade him or her to join your church in regular communicant membership.

3. If prospect is not a Lutheran Communicant to enroll him or her in an adult instruction group. You will notify the prospect when the first meeting of such a group will be called.

Some Do's And Some Don'ts

DO'S

1. Be friendly. A smile wins.
2. Be faithful. Keep your promise.
3. Be patient. Patience prevents resentment and discouragement.
4. Be courageous. Do not duck when people do not receive you with open arms.
5. Be straight-forward. It saves time. It shows your sincerity.

DONT'S

1. Don't apologize. If you apologize, you invite curt reception. You are about to Lord's business.
2. Don't make your calls too long. This is nervous age.
3. Don't argue. You never win by winning an argument.
4. Don't speak to the unchurched when they are company.
5. Don't gossip. Not about your church, your pastor, your fellow members or anyone else.

BE THIS NAME and ADDRESS

you have Leaking Masonry Walls above
and, or need repair of Open Weathered
ants, or "Birdproofing" contact the fol-
ing:

Western Waterproofing Co. Inc.
82 West Dedham Street
Boston 18, Massachusetts

60 East 42nd Street
New York 17, New York

8 Genesee Avenue
Binghamton, New York

THE GREAT BOOK

an international and interdenominational
position of the English Bible in 5-volumes
now in preparation by distinguished schol-
the major work to be published in 1960
A. J. Holman Co., Philadelphia, America's
est and largest exclusive Bible publisher.
tentatively titled, *THE LIVING THEME*
THE GREAT BOOK, it will be of great
use and interest to lay students of the Bible
well as to the clergy.
The project involves 65 contributors with
Carl F. H. Henry, editor of Christianity
way, serving as editor. Scholars from Europe,
ica and Australasia, as well as the United
es, are taking part in this project, with at
st a dozen major denominations represented.
xpositor readers interested in securing a
of the renowned biblical scholars taking
in the important project, should address
r requests to the publishers, A. J. Holman,
4 Arch Street, Philadelphia 7, Pa.

CHRISTIAN ENDEAVORERS to gather in
Frankfurt, Germany, July 23-27, 1958

Mr. Daniel A. Poling, president of the
World's Christian Endeavor Union, has issued
call for the convention at Frankfurt.
A power-packed program has been developed
the theme, "Christ, the Light of the world."
Mr. Arno Pagel, President of the German
Christian Endeavor Union, is chairman of the
program committee.
Harold Westerhoff, general secretary of the
World's Union, is directing the International
Showship Tour from North America. The tour
is scheduled to leave New York City,
July 12 and visit England, Holland, Belgium
before the convention; then journey to Switzerland,
Italy, the Riviera, and France, returning
to the U.S.A., August eleven.

1959 SCRIPTURE ART CALENDAR

Pastors interested in the Scripture Art Cal-
endar for 1959 for distribution to their member-
ship, should place their orders now with

The Standard Publishing Foundation
Hamilton Avenue at 8100
Cincinnati 31, Ohio

Address your questions to Mr. John L. Eger,
at the above address. Orders placed early
will take part in a *MONEY SAVING PLAN*.

The Cover picture is Anderson's lovely
"Jesus Calls the Children" which gained
popularity during the '57 VBS season. The
picture itself is worth more than the price
of the calendar.

In addition to the cover picture are 12 full-
color pictures with art interpretations, daily
Bible verses, easy-to-read numerals, as well
as other features that have made this calen-
dar a favorite year after year.

TRIUMPH OF FAITH

Theoretically we know that "He doeth all
things well," and that "All things work to-
gether for good to them that love God," but
it is a triumph of faith which brings great
glory to God when, in the time of nature's
sorrow, the whole soul of the believer re-
joicingly accepts the Lord's dealings.

--J. Hudson Taylor, in "War Cry."

Study In American Strength

By H. I. PHILLIPS

A Chaplain, a priest and a rabbi
Protestant — Catholic — Jew —

Three Yanks in three simple caskets
Three colors: Red, White and Blue

A hush on a tropic island

As notes from a bugle fall —

Three rituals slowly chanting —

Three faiths in a common call!

A lad from the Bronx; another
Who joined up in Tennessee:

A third one from far Waukegan —
A typical bunch, those three!

A crash in a naval airplane

A rush to its crumpled side,
And nearby Old Glory marking
The reason the trio died.

They answered a call to duty —

From church and from synagogue —

From hillside and teeming city

Three names in a naval log!

Each raised in his separate concepts —

Each having his form to pray —

But all for a faith triumphant

When rituals fade away!

A prayer in Latin phrases—
And one with more ancient lore;
A Protestant simple service—
All one on a distant shore!
"Qui tollis peccata mundi!"
And, "Enter ye unto rest";
A blessing from ancient Moses
For three who had met the test!

This is the story mighty
Making our sinews strong:
Boys from the many altars
Warring on one great wrong!
This is the nation's power,
This is its suit of mail:
Land where each narrow bigot
Knows that he can't prevail!

A chaplain, a priest and a rabbi
Protestant — Catholic — Jew —
Knowing that forms are nothing
If but the cause is true!
Challenge all craven bigots!
Tell them, as brave men die
Fighting for fullest freedom —
Tell them they lie . . . they lie!

Home From College Service

The General Theme: The World's Work.

1. What Has Been Done?
2. Who Did It?
3. What Is To Be Done?
4. Who Will Do It?

Only a casual glance at these topics reveals the fact that every great goal, every great achievement, every great challenge requires lofty, unselfish and wise leadership. If this has been true in the past, it is true now, only multiplied as the problems and challenge facing our nation and the world today are multiplied. The question of "Who is to assume leadership in a coming day?" cannot be left to chance. It must be faced.

Many local congregations keep in close touch with the boys and girls who are resident students at training centers over the country, and the reward for this effort is two-fold, in that it keeps young people aware of the love and concern of the home folks in their welfare and achievement; it also keeps the home folks aware of the potential "thinkers and do-ers" whom it is their privilege to encourage and build. The return home at the close of a school year is significant, because many of them are members of the local communities for the full vacation season, thus active members of their churches, their homes, community, and many must have jobs to assure their return to school in the fall. For this reason it is important that their return for the season be emphasized by fellowship gatherings, and assign-

ment to any duties that will add to their development and growth in confidence.

The students themselves are rarely anxious for public demonstrations, or public recognition; to the "doing" is normal and they take it in their stride and expect no mention of it. They want a chance to act on their convictions, and if possible their efforts should be given them. Church members feel the thrill of new life if young people are active in the church program, and all the young people ask is the privilege. The atmosphere of a college or university is that of young life, and quite different from the subdued and quiet atmosphere of the usual home town. The boys and girls bring with them NEW VISION, new life, new hope, and the will to make these work in daily living. Let's give them a chance! Proverbs 29:18 says, "Where there is no vision, the people perish!" Many local churches need new vision, and the variety of talent among the young people will dispel the languor and stagnation hanging over the congregation like a cloud.

Dedication of A Home

Emphasis directed toward the importance of the home in building a spiritually strong and fruitful nation, especially now during the unsettled home conditions, resulting in greatly increased numbers of broken homes, and untaught, undisciplined, and uncared for children, has focused the attention of Christian leaders on the need for fervent prayers and dedication on the part of those establishing new homes, or re-dedication on the part of those who may have strayed from their solemn promises.

Character and reverence for life and fellowship of God and man are built in the home. Jesus is interpreted in and through family life. Children have no other place to learn to know Him.

"A house is built of bricks and stones, of sill and posts and piers,
But a home is built of living deeds that stand a thousand years.

A house, though but a humble cot, within its walls may hold
A home of priceless beauty, rich in love, eternal gold."

To dedicate means to set apart for a specific purpose, that which we hold dear, and to resolve to devote our energies toward attaining that purpose for which it is created.

Purposes to which a home may be dedicated

"And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in battle, and another man dedicate it." Deuteronomy 20:5.

the home is the cradle and refuge for life; a place to learn the meaning of the Ten Rule; a place to refresh body and soul; a place to learn discipline and its application to living; a place to practice the philosophy of giving, more than we expect; a place to learn how to accept responsibility for the happiness and welfare of those who help to make up the home; the place to learn about the love of God, as reflected in hourly routine; a place to learn HOW to be a good citizen by putting into action that which we learn. A home to build fortitude, character to withstand the demands of life; a place to build memory, these as a foundation of all our actions.

America is dependent upon its homes; the world is dependent upon America; the bulwark of all worthwhile plans and attainment depends on how well the American home interprets its part in its functioning, and in turn to the bettering of the affairs of men throughout the world.

The outward expression of our knowledge and appreciation of Jesus Christ, our acceptance of Him as our hope of Everlasting Life, is regular attendance at worship services in the house of God, and accepting responsibility for the maintenance and functioning of the Church as good stewards.

* * * * *

In preparation for the dedication service, the friends of the family are generally invited, there is a small dedication plaque, either metal or wood, bearing whatever inscription is chosen by the family. One suggested is: "This home is dedicated to the spirit of Faith, Hope and Love, rooted in Jesus Christ, our Redeemer, by the Holy Spirit, our Guide and Counseor."

Each member of the family is asked to add to the service by saying something regarding the meaning of the home to him or her, and others are offered by those requested. Of course, the father and mother of the family have the chief role.

Each person present is asked to bring a token in the form of twigs, or kindling to add to the "hearth-warming" fire, a part of the service.

* * * * *

Pastor: History tells us how man through the ages has learned to build more adequate shelter to withstand dangers, discomforts, and provide a place to rear a family,—from the home in the hillside, without light, to our

present manner of living. Man's desire for light, warmth, and beauty as a part of his home life has led him to develop many conveniences generally accepted without much thought or appreciation. The growth of man spiritually has decreased the dangers of primitive life, and today we accept the family next door as friend and neighbor, rather than potential enemy against whom safety measures had to be taken; knowledge of God, the Father of all men, has led us to accept others in the spirit of brotherhood, thus social life has developed, which permits such a gathering as we enjoy today. Mr. _____, who is responsible for the building we are about to dedicate, will repeat the prayer for us now with which he began each day, from the time the plan for this home was undertaken.

Prayer: "Direct us, O Lord, in all things with thy most gracious favors, uphold us with thy strength from hour to hour, direct us in thy wisdom in every detail of this sacred undertaking, let thy face shine upon the materials thou hast graciously provided for this work and upon the accomplishments in placing stone upon stone, board upon board. May we be aware of thy presence constantly, searching our hearts for the expression of thy will in going forward. Help us to come and go with hearts filled with gratitude for this work, begun and ended in thee, to the glory of God, and his Holy Name."

Pastor: As a lasting memento of this sacred and joyous hour, the family about to take up residence in this house, has asked that we sign our names in this book of remembrance, thus adding our witness to the reverent and prayerful dedication of this house to the everlasting joy and determination to make it a Christ-centered home, a refuge and inspiration to those who will call it home, with good will embracing both friend and stranger who approach its door. (Names are signed)

Pastor: Extend invitation to others to offer their witness and words of encouragement and inspiration. Mr. _____ then withdraws the drapery covering the plaque, and the pastor says, "When we gathered here this was a house, and we now dedicate it as a Christian home," then read the plaque.

"In recognition of the love and blessings of Almighty God, we dedicate this home to His service in faith, hope and love."

Music or singing: (Choice made by members of the family).

Pastor: (Brief statements on meaning of the home. Suggestions in opening paragraph of this article) Continue, "and now we shall light the fire on this hearth, to symbolize the light and warmth kindled within the hearts of the members of this family and friends through the love and guidance of the Holy Spirit. We shall each in turn add our twigs to the whole, as the fire burns, symbolizing the contribution made by each member of the family in maintaining its regular functions of renewing body and spirit, to permit each to carry out his or her appointed tasks in life. Friends present add their share of enjoyment and well-being to the fire upon this hearth today, symbolizing their contribution to the glow of quiet courage, encouraging fellowship and tested love which binds the hearts of men together as one in their purposes and resolves to carry out God's will in their lives, going forward in trust and confidence that He will order all things according to His great love as the Father of all mankind.

(Singing and suitable poetry may be read.)
Prayer and Benediction.

FAMILY FILMS

Two additional "Modern Parables" modern pictures are announced by Family Films, Inc., bringing the total in the series to nine.

TUMBLEWEED MAN, a modern-day portrayal of the tree and its fruit, Luke 6:43-45, tells of a young husband and his family, drifting from job to job in a battered car. Larry feels that everyone is against him and that anything he does is sure to go wrong. Kindly Christian owners of the motel where they stop help — to bring him to a realization of his need of Christ. With this new trust he and his little family find the strength to face their problems.

THE HOUSE THAT HUNTER BUILT tells in today's terms the parable of the house that was built on sand, 1 Cor. 3:10-11. Self-esteem, inflated by a certain measure of worldly prosperity, prompts a father to forbid his teenage daughter to continue friendship with a boy in her highschool. Father considers the boy, a mechanic, to be below HIS daughter's social-standing.

These films are among several new productions that will feature the tenth anniversary meeting of Family Films with its distributors — denominational and other religious film libraries — at the National Audio Visual Convention to be held in Chicago, July 26-29.

VACATIONING WITH GOD

This 42-page, pocket-size booklet of *Da* *Meditations for Vacationers*, by Alfred Glass, may be had for 10¢ a copy from Concordia Pub. House, 3558 So. Jefferson Ave. St. Louis 18, Missouri.

PHILANTHROPIST DONATES ORGANS TO NEEDY CHURCHES

Hundreds of small churches will receive the gift of a Thomas Electronic Organ this year from multi-millionaire philanthropist Claud Foster, Cleveland, Ohio.

Foster, 85-year-old retired industrialist, is a deeply religious man, who believes no church is complete without an organ.

Since some small churches cannot afford even a new low cost electronic organ, Foster has dedicated nearly half a million dollars towards eliminating this handicap to church worship by donating the instruments to small churches in Ohio.

After an extensive investigation of various instruments on the market, Foster personally visited the Thomas Organ factory in Sepulveda, California, investigated the product and placed the order.

Foster, inventor and manufacturer of Gabriel automobile horn, selected the Thomas Concerto model, a two manual instrument with pedal clavier, pre-sets and percussion.

The Thomas Co. manufactures five models including a recently introduced model which combines an organ and a hi-fi record player in the same cabinet. Its instruments are compact and low-priced, especially designed for small churches and homes.

THE VICTOR SPEAKS, Edmund Schlink, and translated by Paul F. Koehneke, Concordia, 126-p. \$2.50. (Received on April 29, 1958, an publication date indicated as December 1, 1957)

This volume by Dr. Schlink, Lutheran theologian and member of the faculty of Heidelberg University, presents a series of meditations on the seven words spoken by Christ from the cross and on eight of the statements the Saviour made after His resurrection.

The message is founded on the conviction that Jesus Christ is the ONE and ONLY way to eternal life.

ETERNAL SECURITY AND THE BIBLE AS SEEN BY A LAYMAN. George R. Harding, Christian Service Foundation, 91-p. Cloth bound, \$2.50; Paper cover, 40¢.

The address of the publisher is:

Christian Service Foundation
1210 Fifth Avenue
Moline, Illinois

SERMONS



HE BRACED ME UP

AARON N. MECKEL

[T: II Timothy 1:16.]

THE Roman sentry cursed a bit as he flung open the prison door. This man was so persistent - this visitor. He coming. He didn't come once only see the prisoner, but often-times, and was glad to see this man. There was something about this chap that was different from most of the visitors. There was a in his face. A light, as though received from another world. The prisoner always better for seeing him. Some visitors who came seemed to depress prisoner and after all, he had troubles enough of his own. When he would watch this man go into prison cell and sit down with the prisoner. They seemed to be so enthusiastic, glad about something. Toward the end of the visit the sentry would watch them their hands and offer a prayer to somebody by the name of Jesus. As the younger walked out of the prison cell and the closed behind him, the older man would with wonderment in his face, and tears streaming down his cheeks. On one such occasion the prisoner took ill and wrote words which we have read morning from the Second Epistle of Paul young man named Timothy. You find ext in the 16th verse of the first chapter - "The Lord grant mercy unto the house

of Onesiphorus; he oft refreshed me. And when he was in Rome he sought me out diligently, and was not ashamed of my chain."

Now, I took those words, "He oft refreshed me," and traced them to their source. I wanted to know just what Paul meant by them. I looked in several translations. One translation had it: "Thank God for Onesiphorus, he cheered me up." But the translation I like the best is the one I used for my subject this morning from Dr. Moffat: "The Lord grant mercy unto the house of Onesiphorus - **HE BRACED ME UP.**" There is something about *THAT* that always strengthens you! What this man did came straight from the heart of Christ himself. Onesiphorus was a Christian, and when he went and visited Paul in the prison he braced him up. We all need that - don't we? Paul was a great Christian. He knew Jesus. He had had a wonderful saving experience, of the grace of our Lord Jesus Christ. But even Paul needed a lift occasionally. He needed someone to step into that prison cell where he was languishing and speak to him about God and say, "Paul, you may be in prison but the Word of God isn't bound. You are a prisoner - not of Caesar but of Christ. Paul, what you are doing here will bear fruitage for all time." And as Onesiphorus spoke to the older man, Paul remembered. He remembered and then wrote down the words of our text.

My friends, what a compliment to a humble man concerning whom we know hardly

*[Congregational Church,
Petersburg, Florida]*

anything! Onesiphorus was not a Paul - he was not a Peter - he was not an Andrew - nor a John. He wasn't an outstanding man of the early church. But the one thing recorded of him is the thing, 'would to God, might be recorded about everyone of us here. He refreshed people. He put heart into people. I love to think of that woman who sat yonder in the balcony of Trinity Church, Boston, hearing Phillips Brooks pour his great heart out. The words tumbled out so fast that people could hardly keep up with him. He was so filled with the good news of Jesus, he had to have rapid utterance, and people had to listen carefully to what he said. That humble woman was overheard to say: "He makes me feel so strong!"

You know how it is in life - the braces can give way sometimes. You lose your courage and you need someone to remind you of God. A woman said of me recently "When you enter a hospital room, don't say to the patient 'Keep your chin up!' - Speak a word from God; Pray with the person, or if you do not pray, do bring a sense of Christ's presence." She is right!

Psychological slogans are not enough. Men are in need of what Onesiphorus gave Paul: "He braced me up!" A sense-- of God's Presence!

But this morning I am not asking you to think of how other people affect you. Let us turn the tables. Instead, how do *YOU AFFECT OTHER PEOPLE?*" Everyone of us is a preacher. We preach with the very look on our faces. We preach with the bearing of our person. We preach through the words we speak. We are eloquent with the very things we do *NOT* say. It may be only for a moment - but people are either better or worse for having met us.

The other day I read the beautiful words of A. E. Hamilton on comfort -

"Ask God to give thee skill in comfort's art,
That thou mightest consecrated be and set apart
Unto a life of sympathy;
For heavy is the weight of ill on every heart,
And comforters are needed much, of - Christ-like touch."

I do not know of anything more important than that. "Skill in comfort's art."

I know a man in this city. To walk into his office is to be strengthened. There is something about him that reminds me of Onesiphorus - he braces me up. No matter how you go in, you come out, your should-

ers back, your eyes looking straight before you, the inner life cleared up!

* * * * *

Now, let me ask you a few questions, four of them. And as I ask the questions of you, I am asking them of myself. To begin with, *ARE THERE SOME QUIET SPACES IN YOUR SOUL WHERE A TIRED HEART - AND A WEARY MIND CAN REST?* Maybe that is the most important question of all. For every one of us that can listen, ten of us can talk. An old saint said, "Many of us are like a pair of old shoes - all worn out but the tongue!" Is God such a reality in your life that there is a relaxed-ness about you? An inner quietness?

I ran across some words of Carlyle's recently. He knew the value of being alone with God. He said: "If thou will but hold thy tongue for one day, how much clearer are thy purposes and thy aims. What rubbish have not the mute workmen of the soul swept out of thee, when there was an end of noise!" For every one of us that can listen, there are ten who can talk. That is why I ask, are you spiritually poised? Have you found the center of your being? Are there great quiet spaces within you where another can bind refreshment? That is what we seek in nature - spiritual refreshment. We get fed up with all the noise. We help others only as we ourselves are spiritually poised.

Let me tell you about a minister I know. When he first went into the ministry someone sent him a man with a great burden on his heart. This man was no sooner seated in his study than he began to lecture him, seeking to impress him with all he knew. Later this message came back to the young preacher: "I went to that minister with a heavy burden on my heart; but he never gave me a chance to share it with him." For every one that can listen there are ten who can talk.

Alexander Whyte was one of the great saints of the Scottish pulpit. If I go abroad this summer through the kindness of this church, there is one pulpit I would rather stand in than any other - including Westminster Abbey - the pulpit of the old St. George's Free Church in Edinburgh, where Whyte preached. He was a great preacher. But there were great silences in the man. He spent hours alone with God in prayer. One Sunday after he came down from the pulpit to greet his people, one of the parishioners paid him the most wonderful compliment anyone can pay a preacher. She said: "Dr. Whyte, it seemed today as though you

to us out of the very Presence." And great preacher said quietly, "Perhaps..."

The late Glenn Clark had this quality to great extent. People went to him with troubles. When he took one of your less in his and bowed his head in prayer, felt his other hand was in God's. Are some quiet places in your soul where troubled heart, or a troubled mind, can

* * * * *

second question: Are you a bringer good news, or are you like a tabloid - all littered over with the bad news the day, and spilling over into the happiness of others like black ink? Can you bring good news when you meet your friend on the street, or visit him in the hospital? Do you bring good news about yourself? At all, you are alive. That is something to be grateful for. If you have had news, keep it to yourself. Bring the good news. In men's name, don't take your aches and pains and disappointments into the sickroom. I was tempted last Sunday to tell you all the symptoms of my recent illness! Indulge in what someone has called an "organ recital!" But you would not have been interested. You have aches and pains enough of your own. And you want yourester to be a bringer of health - the health that is in God. The other day in the hospital, I met a troubled nurse. She said, "The man who left this room before you did not come again with his recital of aches. He set the patient's convalescence a month."

Can you bring good news about your felmen? Or do you participate in the obnoxious practice of gossip about others? An old man said, "Always say the good things about other people. If you must say the bad things on occasion, say them only because you must, and remember, God is listening." He spoke some strong words on this subject. "Judge not lest you yourself be condemned." "Every word spoken in secret will be proclaimed from the housetops." There are no secrets with God. Can you say good things about others? Again, can you bring good news about the weather? The weather! God help us! Yes, we have had some bad weather here in Florida. But I followed a South Dakota car down to the church this morning. Surely, we could not complain. What would we do if we could not talk about the weather? An elevator boy is supposed to have remarked, "The next person who gets on this elevator gripes about the weather, is going to

get his block knocked off!" And I don't blame him. Think of it - going up and down - up and down - all day long - listening to complaints about the weather! Don't take the clouds into your conversation with others. Bring the sunshine! Why spread the winter of your discontent? Why not say, "If winter's here, can spring be far behind?"

I like the story about Robert Louis Stevenson. In spite of all his illness, he rarely complained. He kept his aches and pains to himself. One morning he said to his wife, "Have you looked out the window? What a beautiful day!" His wife replied, "Robert, you should talk about the weather. Look!" She pointed to the pill bottles and medicine bottles nearby. Her husband replied: "I do not permit a few medicine bottles to get in the way of my happiness. It's a beautiful day."

Can you bring good news about the world? Can you remember, as you read, that behind the bad news of man is the good news of God? Do you believe that God makes the wrath of men to praise him in the long run? Then say so. We seem to be afflicted with a news neurosis. One of the outstanding economists and businessmen in our country recently said something worthy of our consideration. We Americans now have the power to talk a business recession into a business DEPRESSION. Actually, everything is here - the basic endowments America had. But FEAR and DISTRUST can place our heritage in jeopardy. The future of America rests in our hands.

* * * * *

And then, is there something about you that says to other people when they meet you, "I commend unto you my Saviour"? I love that story in the book of the Acts about two apostles, Peter and John. They were arrested because they gave their witness for their Lord, and brought before the Sanhedrin. Here, now, is the sequel: "And when they saw the boldness of Peter and John and took knowledge of them, that they were humble, unlearned men, they knew that they had been with Jesus." There was a light on their faces in that moment that was unmistakable.

Stanley Jones says, "I want to live the kind of life that will say to others, 'I commend unto you my Saviour.'" How about it? Have you had any moral victories lately? Through the power that is in Christ, have you overcome a bad habit or a sin that threatened to destroy you? Then share the good news. Men are fighting a hard battle

with temptation. Has God rescued you out of some sorrow? Speak up! That, too, is good news. Has God taken out of your heart a resentment - and put love there, and goodwill? Tell others of it! That's something only God can do.

A few weeks ago my good doctor friend came to our home. I smiled as he took out of his satchel some pills and bandages and put them on the dressing table. But my friend is a great Christian as well as a good doctor. I liked the way he took my hand in his hand and smiled. He didn't say a word. He didn't need to. There is something that shines through. I tell you, people are either better or worse for meeting us.

* * * * *

My final question - does your life open up on something greater than yourself? Is there some supreme purpose, or cause, that over-arches your life like a Himalayan Peak? We are not great in ourselves alone - we are great only as we are related to something beyond ourselves!

People said that when they touched Abraham Lincoln they touched the Union. When he was asked to resign the Presidency, Lincoln said, "If I resign, the Union perishes."

Wherever you touched William Wilberforce you touched the tragic plight of the enslaved Negro race. He identified himself with the slave. They say that when William Wilberforce arose in Parliament to plead his cause, you would see a little hunchbacked man. But as he spoke he grew to a giant. We are great only as we are related to something great. When you touched Grenfell you touched the Labrador fisher-folk for whom he gave himself. Woodrow Wilson identified himself with the cause of World Peace. When informed that the covenant of the League had been defeated in the Senate, Wilson replied: "Never mind, God cannot be defeated!"

Many years ago two men were riding along on a trans-continental train. The one, a man of rather stocky build, took a New Testament out of his pocket, which he always carried with him, and said to the other man, "Are you a Christian?" "I am not a Christian, Sir," came the reply, "but I hope to be sometime." "Oh," said the first man, "you must become a Christian NOW. Let us kneel together." Result? A soul was reborn. "But what is your name? You did not give me your name." Whereupon the stockily built man replied, "Moody, D.L. Moody of Northfield." And they parted. Moody was aflame with his Lord's passion for the souls of men.

People are either better or worse for

having met us. May the words spoken by Paul of Onesiphorus be true of us also: "He put new heart in me." "He refreshed Me."

"HE BRACED ME UP!"

SLOW DOWN AND LIVE

J. T. FORD

TEXT: "*The race is not to the swift nor the battle to the strong.*" -- Eccl. 9:11a

UPON reading the topic of my sermon today, you may well have gotten the idea that the pastor is concerned about the increasing evidence of excessive speed in automotive travel on the open highway, and also on our city streets. Or you may have surmised that the series of tragic deaths by heart attack, removing so many prominent young executive and professional men from the ranks and walks of Atlantans, had inspired a pulpit plea for a --

SLOW-DOWN!

Frankly, the pulpit could certainly be justified in having something to say about both of these problems. They are both symptomatic of a cultural illness and a spiritual malady which has stricken our generation, and they are both involved in what I want to say this morning. But I have a deeper dimension in mind.

It is a saddening, depressing situation. A pastor friend told me recently of officiating at a funeral service of a promising young executive here in our city. Standing by the open grave, he thought: "There he is (at 42), the most efficient vice-president in Atlanta - in the cemetery!"

We are afflicted with the speed complex. It is not the nature nor the amount of our work that is accountable for the frequency and severity of human breakdown in our time. The cause lies rather in the absurd feeling that we have to hurry, hurry, hurry through life in breathlessness and tension, and anxiety. The average man today is bewildered and out of breath. He has come to think that the chief virtue in life is to keep up with the flying clock. Dr. Peale says we have the green-light philosophy: it's not so much that we must make the green light, but how very terrible to have to wait through the red!

Wieuka Road Baptist Church,
Atlanta, Georgia.

MINISTER FEELS IT TOO

Charles Allen, pastor of the Grace Methodist Church, Atlanta, tells of arriving in another city to begin a series of revival services late Monday afternoon. The local minister met him at the plane and explained that they had only fifteen minutes to make a club engagement where Dr. Allen was giving an address and, incidentally, grab a few bites of food before the evening service at the church. Between the civic club and the church, the minister reeled off the schedule for the week, adding up very quickly 19-speaking engagements between day afternoon and Friday night! Dr. Allen reports that he made it all right through Friday but that upon attempting to go to bed that night, he discovered that he was "up too tight."

With very little sleep, he announced to his pastor at the close of the ten o'clock service on Wednesday morning that he would be away during the afternoon. Thereupon he set out walking from the church out to the edge of the city, beginning now to feel more deeply and to feel himself regaining and living again. As he walked, he finally arrived at a river. Walking out on a high bridge, he stood there for a long time listening to the soft deep movement of the current below and experiencing in the meantime a refreshing, resurgence of strength and personal vitality. After eating a couple of hamburgers at a place nearby, he began to walk again, arriving finally at a cemetery. Then he remembered a prescription that a physician had given to him: "Spend an hour a day for a week sitting in the cemetery to remember that people there thought they had to do everything - but now the world is going without them!"

I often feel my fingers tighten around the steering wheel and my body grow tense as I pull up behind a slow moving vehicle in the traffic arteries of our city. I, a minister, know the frustration of having to wait sixty seconds of the precious five minutes I have left to make a distant appointment - sitting at the intersection waiting for the light to change! The redeeming feature, thank God, is that I am learning to listen to a little voice which seems to say, "Calm, little man, what difference will make one hundred years from now?" The thing that hurts - the thing that grieves the Christian minister - is well expressed in Rom. 12:2. In Paul's plea to the Christian not to be conformed to the world, a modern translation has it: "Don't let the world squeeze you into its mold."

Sad to say, far too many of us have resisted! No wonder Charles Lamb observed that our spirits grow grey before our hairs.

WHY THE PACE?

It is high time that we Americans stop and analyze our motives and objectives. Why do we hurry so? How did we adopt a speed psychology? Where did we get it? What is at the bottom of it? I suggest three possible answers.

We have developed some false concepts of success. In fact, our philosophy of achievement is more pagan than Christian. We seem to say to one another, "Turn on the speed, break the old record, climb to new heights, outdistance the other man, just get ahead!" In doing this we have developed what Dr. Robert J. McCracken has called "America's unpardonable sin," and certainly one of America's most consuming fears - *THE FEAR OF FAILURE!*

And we have developed a mirage of mammon. We've got to make a little more money, buy a few more stocks, increase our acreage, and double our production. We outgrow our barns and build some more. We complain about income taxes, rising prices, and government spending, but we personally feel that we must make money and build a greater personal estate. All right, suppose we make an extra hundred dollars - or an extra hundred-thousand dollars for that matter - so what? if in the process we sell or lose our soul? Modern man needs to remember once again that there is no pocket in a shroud.

A very fundamental factor in our exhausting pace and our consuming speed is what some have called "the tyranny of expectations." This tyranny may arise from within as we make greater demands of ourselves than we can normally fulfill; or it may arise from without as those about us press us and drive us mercilessly beyond our capacity. In either case it is a godless, merciless, inhuman, and abnormal motivation. The desire to please is basically a wholesome factor in life's relationships. Far too frequently, however, it becomes a dominant drive and a consuming malady of man.

THE RESULTS OF THE RUSH PHILOSOPHY

Do you ever lose your temper? Can you recall the last time it happened? The chances are that it happened in connection with a fast pace or a speed frustration of some sort. You had some plans, and somebody got in your way. It was probably not so much that they hindered you from accom-

plishing those objectives because you probably did in the long run; but they caused you to detour or to alter your time table. And you got mad - just flew off the handle, in all directions. This happens when we leave no time for reflection and meditation - no time to count ten- no time to give patience and love a chance to come through and become operative in human relationships.

And what about worry? Worry reflects the fact that we are living in the consciousness of time rather than eternity. Worry reveals our basic lack of faith - a lack of profound trust that this universe is in good hands! Perhaps most of our worries reflect the fact that somewhere along the way, we human beings are trying to play God with the affairs and the persons of this life - only to find ourselves frustrated and discredited in the process. Hurry breeds worry!

Even more tragic is the realization that when we rush, rush, rush from one point to the other we are plagued with a vague, nagging emptiness on arrival! We cannot skim the surface and imbibe the superficial enroute and then expect to be profound upon achieving our destination. We get out of life what we put into it. And the preacher or the layman can begin to understand some of his most tragic failures and blustery blunders as he meditates upon this truth.

Then there is the tragic waste. All of our lives we have agreed that haste makes waste. But suddenly we begin to be so efficient and so proud that we attempt to excuse ourselves from the judgments of the laws of life. So we toil, we spin, we end up breathlessly - unable to account for many of the energies we have expended along the way.

I read about two newlyweds who were courageously attempting to follow their new family budget. The young wife tried for several weeks to make things come out right. Finally, she handed her husband the ledger and asked for his help. Upon perusing the pages, he was perplexed to find several entries labeled "GKW": GKW-\$2.50; GKW-48¢; GKW-\$1.25. His curiosity got the best of him and upon inquiring of his wife the meaning of these symbols, she said simply: "Well, that means Goodness Knows What - I have not been able to find what went with the money."

So it is with the energies of our lives - physically, emotionally, mentally, and spiritually. We rush and dash madly along the pathway of life strewing and throwing ourselves about in wanton waste. May God forgive us!

SLOW DOWN !

Saying "slow down" is not at all meant to suggest that we "water down" our lives. This is no suggestion that we not take life seriously! But - THERE IS MORE TO LIFE THAN THIS! *In The Barrets of Wimpole Street*, Elizabeth Barrett Browning thoughtfully protests: "What frightens me is that men are content with what is not life at all?" She is right about too many of us. When we say we're "living it up," we know full well that these vagrant thrills are a far cry from the kind of life exemplified by the man of Galilee. Deep in our hearts, we know that real life is better than that. As another of our poets has plead: "I'm not surprised at what men miss!"

The challenge in this message is that we must go deeper - pause, stoop, and drink - SLOW DOWN AND LIVE. Our need is simply to appropriate the life which our Lord lived Himself and now has offered to us. May God help us to learn well the lesson of today's text - before it is too late! "I am come that ye might have life and that ye might have it more abundantly." John 10:10.

I was presiding over a denominational conference in New York City. It was a luncheon meeting and concluding a two-day series of meetings relating to an auspicious and dramatic milestone in the work and ministry of one of our Baptist agencies. The agenda was tight, and our time was running out. Several of us were scheduled to catch a plane at the Newark, New Jersey, airport within a very short time. Fatigue and anxiety probably showed on my countenance. With God's help the meeting was completed, the work was done, and everybody left in a grateful and excited frame of mind.

Somewhere between that restaurant and the airport, I thoughtlessly placed my hand in my left coat pocket to find there a little five by seven card. On it was written a message - one which I badly needed in those moments. At the time I did not know who placed it there, but because of a subsequent development of a similar nature, I think now that I know and I shall be eternally grateful to the servant of God who made this contribution to my life. I share it with you now.

SLOW ME DOWN, LORD!

Slow me down, Lord!
Ease the pounding of my heart by the
quieting of my mind.
Steady my hurried pace with a vision
of the eternal reach of time.
Give me, amid the confusion of the day,

calmness of the everlasting hills.
the tensions of my nerves and mus-
ses with the soothing music of the
gging streams that live in my memory.
me to know the magical, restoring
ower of sleep.

me the art of taking minute vaca-
uns - of slowing down to look at a
wer, to chat with a friend, to pat a
eg, to read a few lines from a good
ok.

nd me each day of the fable of the hare
d the tortoise, that I may know that
e *Race is Not Always to The Swift* -
at there is more to life than increas-
ng its speed. Let me look upward into

ILLUSTRATIONS

TH TURNS DOWN WRONG STREET, S LITTLE GIRL FROM DROWNING

drugstore delivery boy made a wrong
and saved a 2½-year-old girl from
drowning, according to an AP report in
December of 1957, Wallingford, Conn.
girl, Patricia Bunnell, fell into a
filled excavation ditch while play-
ith her brother and sister.
nts of the children attracted the at-
n of Edward C. Cittnick, 20, as he
ached in his delivery vehicle. He
d her out. Edward, a Fairfield Uni-
y student who works part-time for
rugstore, said *HE MEANT TO TURN
N ANOTHER STREET!*

ESUS' LOVE, HOUGHT OF COST

scussing "The Love of God in Christ
;" in a service in Resurrection Luth-
Church, Buffalo, New York, Dr. Ern-
. French, said "the virtue which par-
ularly identified Jesus as 'very God of
God' was love."

The love of God won't allow our words
ffine it, for the minute we try to do so,
anage only to limit it. What we seem
elled to do when we attempt to describe
ove of God is to forget about words and
y point to the cross and say: "There
e love of God."

every act of Jesus was an act of God's
and as we behold Him, the truth is
ht to bear on us that love must be a
characteristic of man. Battles may
be by the power of hate, but that kind

the branches of the towering oak and
know that it grew great and strong be-
cause it grew slowly and well.

SLOW ME DOWN, LORD, and inspire me to
send my roots deep into the soil of life's
enduring values that I may grow toward
the stars of my greater destiny.

In Jesus' Name, Amen.
(Author Unknown)

(This sermon was delivered in the Wieuca
Road Baptist Church on Sunday, January
12, 1958, by the pastor, Dr. J. T. Ford, and
by popular request, mimeographed for dis-
tribution.)

of power will never build a better world.

"God created us for a much nobler pur-
pose than the struggle for survival. He cre-
ated us that we might love one another even
as He loved us and that through that love
we might find the abundant life. It is funda-
mental to happiness and all that which is
good and eternal.

"Another thing about godly love is that
it is all-embracing. His love stretched out
over all men. This must happen with us, for
to discriminate is to limit. To love all is
to lose one's self in them even as our Lord
did when He had compassion on the multi-
tude and ministered to all sorts and condi-
tions of men.

"Furthermore, love involves sacrifice.
Christ's love cost Him His life. One can't
love the world and come off without its hav-
ing cost something.

"To love as Christ loved is a mighty act
and He made of it a wholehearted devotion
with no thought of the cost. He himself set
the example and commanded us to love -
love God and our neighbor as ourselves.

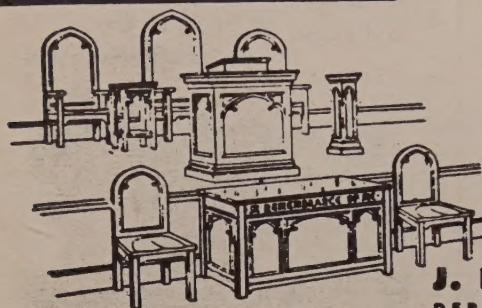
HOMES FOR FAMILIES

"Setteth the solitary in families." Psa.
68:6.

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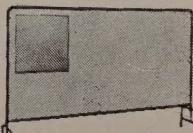


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